

the cycle of the seasons, he is perfectly right  
in doing so,  
and we may accept his evidence with confidence  
instead of  
having to accuse him of ignorantly confounding  
the movable  
Egyptian with the fixed Alexandrian year.  
Accusations of  
ignorance levelled at the best writers of  
antiquity are apt to  
recoil on those who make them.<sup>1</sup>

<sup>1</sup> If the results of the foregoing inquiry be accepted, the resurrection of Osiris was regularly celebrated in Egypt on the 15th of November from the year 30 B.C. onward, since the 15th of November corresponded to the 19th of Athyr (the resurrection day) in the fixed Alexandrian year. This agrees with the indications of the Roman Rustic Calendars, which place the resurrection (*hetirests*, that is, the discovery of Osiris) between the 14th and the 3rd of November. Yet according to the calendar of Philocalus, the official Roman celebration of the resurrection seems to have been held on the 1st of November, not on the 15th. How is the discrepancy to be explained? Th. Mommsen supposed that the festival was officially adopted at Rome at a time when the 19th of Athyr of the vague Egyptian year corresponded to the 31st of October or the 1st of November of the Julian calendar, and that the Romans, overlooking the vague or shifting character of the Egyptian year, fixed the resurrection of Osiris permanently on the 1st of November. Now the 19th of Athyr of the vague year corresponded to the 1st of November in the years 32-35 A.D. and to the 31st of October in the years

36-39 ; and it appears that the festival was officially adopted at Rome some time before 65 A.D. (Lucan, *Pharsalia*, viii. 831 st/fj.). It is unlikely that the adoption took place in the reign of Tiberius, who died in 37 A.D. ; for he is known to have persecuted the Egyptian religion (Tacitus, *Annals* ii. 85 ; Suetonius, *Tiberius* 36 ; Josephus, *Antiquit. Jud.* xviii. 3. 4) ; hence Mommsen concluded that the great festival of Osiris was officially adopted at Rome in the early years of the reign of Caligula, that is, in 37, 38, or 39 A.D. See Th. Mommsen, *Corpus Inscriptionum Latinarum* i.<sup>2</sup> Pars prior (Berlin, 1893), pp. 333 sq. ; H. Dessau, *Inscriptiones Latinae Selectae*, vol. ii. p. 995, No. 8745. This theory of Mommsen's assumes that in Egypt the festivals were still regulated by the old vague year in the first century of our era. It cannot, therefore, be reconciled with the conclusion reached in the text that the Egyptian festivals ceased to be regulated by the old vague year from 30 B.C. onward. How the difference of date between the official Roman and the Egyptian festival of the resurrection is to be explained, I do not pretend to say.